/125/

648 Carlotta showed us the captain's commission (from 1882) of her absent husband. As a seal an imitation gold capsule with a bas-relief cross, which had lost its shine, was set on a piece of pink ribbon; in addition, a chest bow in the Brazilian colors.

574 553 Luis, whose new house is not yet finished, is hospitably taken in by Carlotta, who, during Felipe's absence, claims most of the space; his real affection, however, is for his namesake, 837 Luisa Cajibí. He said that he and Maria Cajibí had had a little son who had died. "And did Miguel know about it?" I asked timidly. "Oh, he," replied the vain mulatto, whose face in comparison with that of the Indians is like roasted coffee as against unroasted, "he was completely in favor of the affair and, of course, he immediately knew of the Brazilian descent of the child by its light skin and its hair."

563 Luis is extremely satisfied with his life among the Bakaïrí who are so far beneath him; he says that he has everything that he needs, does not owe anybody a copper, and the Indians are [829] good people; later on he would perhaps like to go to Lisbon, because, according to what a friend told him, it must be the most 123 beautiful city in the world. He was impertinent enough to interfere with quite unjustifiable demands in the transaction concerning the delivery of rice which Daniel had made with Caetano on the first day. Daniel, who is easily aroused, seized his comblain and hit him over the head with the butt; the philosopher hastily bolted on his long brown legs and, standing bent over in the doorway of the chief's hut, exchanged a flood of compliments with Daniel, while that good creature, old Captain Mêmo, in his tattered, coarse cotton suit, which apparently came from the prison, squatted on the floor and stared forward with a friendly expression.

Our idyll was unpleasantly interrupted on 1 July by the news that Tupy had appeared the evening before at the fazenda. On the way he had met the men sent back by us, commanded them to return, and rode on ahead of them. The sergeant, hunting pigs, had lost the correspondence in the forest.

/333 cont./

*171 437 Bakaïrí translated the Portuguese word comprar, "to buy," as yekadile, "to sit down." Trade is therefore still an exchange of hospitable gifts. But this has its origin only in the level of culture,

*171 574 577 not in nobility of character. The Indian is not at all hospitable in the sense that he feels greatly honored by the visit and feels absolutely obliged to entertain lavishly with beijús and drinks. For this effort he would certainly like a reciprocal one; he soon becomes impatient if the guest is staying only because living is cheap, and he frankly asks him to leave the village. It is even reported in the Bakaïrí legends, along with the invention of the dance, that the people who were invited and entertained had given gifts of arrows and string. Our travel companions undoubtedly offered us fish en route /334/ only when they themselves were satisfied, and it was not the best beijús which they left for us.

[186] The endless talk among themselves as to whether this or that tribe was "kúra" clearly shows that they were only naïvely hospitable; there was always the greatest gratification when we declared a tribe to be "kurápa," because this meant that for our part we had done less business with that one. They praised themselves far too much for the recipient to be able to believe in the pure virtue of the unselfish savage.

*171 123 437 Our matter-of-fact, businesslike way of exchanging one object for another was at first completely new to all the tribes. They quickly learned, however. Nevertheless, the funniest enormities occurred. One man gathered up a handful of mangabas and then impetuously demanded a large knife. One wanted to have beads in exchange for the bandaging of his hand. Only if it were explained to them that one had but a single specimen of an object was one not bothered further.

*171 55 [553] Names. The son, soon after birth, is given the name of the grandfather, uncle, or an ancestor, not that of the father. The names among the Bakaïrí are animal names in part, but I believe only a small part. The following are the only ones whose meaning I understand: Luchu, for example, is a water snake; the native name of Chief Reginaldo on the Rio Novo was izána = cayman; an old man in Igueti was named póne = black piranha.

/334 cont./

*171 55 [124] One of the women in the Paranatinga village was called makála = tujujú stork. The names of the men were usually obtained without difficulty; sometimes there was a little reluctance and it was preferred that a friend give the information. One Bakaïrí allegedly had no name because his parents had died early. From the women on the Kulisehu I always received only the answer, "I am a woman"; however, I neglected to ask a third person.

*171 ●553 797 I have described the custom of exchanging names; cf. pages 115 and 122. It explains why the Indians make so little fuss about submitting to Christian baptism. To them it means simply a ceremony by means of which they lose their old name.

*171 844 [847] [272] Birth and couvade. Abortions are said to take place frequently. The women are afraid of childbirth. Among the Bakaïrí they make a tea from the root of a campo tree called perovinha. Probably there are also mechanical procedures. The woman gives birth in a kneeling position on the floor, hanging on to a post. The hammock is not supposed to be soiled. Women who demonstrated this to us in pantomime and who knew about it from experience stated emphatically that the pains were great.

*171 846 They soon get up, however, and go to work, and the man goes through the well-known couvade, the male lying-in, during which he adheres to a strict diet, does not touch weapons, and spends most of his time in the hammock. On our return we saw such a couvade in Maigéri in Paleko's house. An actual lying-in room had been /335/ set up by stretching two man-high walls of hanging buriti leaves from one of the main posts to the outer wall. In this way a three-cornered segment was closed off. I was gladly allowed to enter so that I could give the child beads. Inside there were stretched four hammocks, sheltering two women with babies and two men. A strong odor of pikí, coming from rubbings, filled the room. The babies were kurápa, ill, weak, [755] the parents complained. The fathers and mothers were ceaselessly occupied with blowing on them, and, to be sure, with hollow-sounding noises with the mouth nearly closed, which was hardly interrupted for a moment throughout the following night. The [514] husbands left the house only to relieve themselves; they lived [262] exclusively on thin pogu, mandioca cakes crumbled in water.

/263 cont./

000 dangers that surrounded them. Pregnancy, enokua, was
843 recognized by the cessation of the menstrual periods. When
262 the abdomen of the pregnant woman began to attain visible
proportions, a diet based on vegetal foods and fish was initiated.
844 As the time of delivery drew near, a separate section was
[784] built inside the houses; the parturient was segregated and remained uanki. Female relatives helped in the delivery under the direction of an experienced woman. The parturient gave
[845] birth sitting on her heels. In difficult cases they washed her abdomen and sides with a hot infusion of cotton leaves. The umbilical cord was cut by the parturient herself or by her husband, and it was buried along with the placenta outside the
844 house. After the birth, eraseli, the child was washed and
784 handed over to the parents; later it would be given the name
846 of some dead relative. During the birth and for some time
[553] afterward, the child and its parents remained in a state of uanki. The end of the seclusion was signaled by the first
846 menstrual period of the parturient, and it was marked by a
796 feast called tadaunúto. The restoration of the parents and the
784 child to the bosom of the community was accomplished by means of a feast called itabiénli.

When children reached puberty they were secluded, uanki, for a period of several months. They could not come out in daylight, and they were fed and looked after by their
[856] relatives. It was believed that the greater or lesser duration of the young people's uanki period would lead to their better
[622] or worse physical constitution. On the other hand, a chief's son had to remain in seclusion longer than usual. The period
881 of seclusion began for boys with the ritual of the perforation of
304 the ears (usually undergone in groups). Girls had their ears
784 perforated immediately after birth, and their seclusion was marked by the advent of the first menses. The end of the uanki
784 state was also celebrated with the tadaunúto. The girls then
881 began to wear uluri, that is to say, triangular genital coverings
796 about three centimeters square made of tree bark.
881
291

[P 96-A]

844 with a bamboo sliver. The placenta was wrapped in a piece of cotton cloth and buried because it was believed that if it were picked at by birds it would cause sickness and misfortune to the mother and child. The child was then washed, wrapped, and given to the mother. Later it was given the name of one of its ancestors.

[553]

846 During the seclusion period the mother and child were believed to be in a state of ritual danger (*wasáti*). They were not permitted to go out in daylight and had to be fed and cared for by the female relatives. The first menses released the mother and child from seclusion, this release being known as *tadaunáto*. Shortly afterward the father invited the villagers to a ceremony (*itablendi*) during which the *sakigóra* and *taddaura* flutes were played and only the women danced. By means of this ceremony the mother was reintegrated into the life of the family and the village.

[533]
[535]

857 After 3 years of age both boys and girls began to 868 copy their elders, the boys playing with bows and arrows and the girls with spindles. By the time the boys and girls reached puberty they knew how to perform most adult activities.

PUBERTY RITES

881 When the girls had their first menses and the boys reached the age of 13 or 14, they had to go into seclusion (*poesphíro*) for a period of 2 months to a year. It was believed that the longer the young people stayed in seclusion the stronger they would become physically. The longer periods of seclusion were also believed to enhance the prestige of the family. The boys and girls were not permitted to come out in daylight, and were fed and cared for by their parents. While the boys and girls were in seclusion they made pots and baskets for family use.

877 With boys the seclusion was inaugurated by an 3c4 ear-piercing ceremony. A number of men with sons of about the same age would perform this rite collectively before invited guests. After eating and drinking, the *poinudo* song and dance were performed. The boys were now in a state of *wasáti*, ritual danger, and were secluded immediately after this rite. The girls' ears were pierced when they were babies, but the ear piercing of the boys corresponded to the period of the first menses of the girls.

[535]